

century, for so many Jews to play an important part, and to co-operate with non-Jews, in science, literature, and music. In fact, there is nothing in civilization, no heights and no depths, where Jews and non-Jews do not meet. Criminology knows no crime peculiar to Jews or non-Jews only; and where there is a difference in frequency, it can usually be accounted for by social conditions.¹ When comparing the mentality of the Jews with that of the German non-Jews, the most that can be said is that rationalism is more prominent among the Jews. But this is a peculiarity of an urban population, and is increasing among the non-Jews wherever they live concentrated in towns. The way in which birth control—a striking symptom of the rationalist outlook—has spread among the non-Jews in Germany shows that the Jews are merely forerunners of the non-Jews in that direction.

The Nazi movement in Germany is largely a reaction against modern economic and cultural tendencies; but instead of attacking the millions of German non-Jews who have adopted a rationalist or a materialist outlook, the Nazis have turned on the Jews as its most obvious exponents. This enables them to avoid attacking a large part of their own people, and to shift all the blame on to an alien group—the enemy is placed beyond the pale and can be

combated with greater ruthlessness. But in fact the rationalist Jew of the large cities, devoid of Jewish tradition, is not typical of his race. The orthodox Jews of Eastern Europe still form a very large part of the nation, and are most strongly bound by tradition. The Chassidic movement in Jewry was a revolt against the exclusive rule of reason. The Messianic movement which continued throughout the Middle Ages into modern times shows how strong the faith in miracles was among the Jews, defying all sceptical reasoning. Lastly, the Zionist movement in our own days, with its

¹ Of. the chapter on "Criminality" in my book, *Soziologie der Juden*, vol. i. (Berlin, 1930).